

To the right worshipfull  
 my verie worthie and Chri-  
 stian friend, Sir William Gee, Knight,  
 one of his Maiesties Honorable Coun-  
 sellers in the North, Recorder of the  
 Towne of Beuerlee, and Hull, and one of his  
 Maiesties Iustices of peace in th East-  
 ding of the Countie of Yorke, a true  
 friend of learning and pietie; and so  
 the vertuous, and Religious Ladie  
 his wife, Grace and peace from  
 God &c



Amongst the many reasons  
 (Worshipfull Sir) which  
 haue perswaded me that  
 Poperie is (at the best)  
 but a shadow of true Re-  
 ligion, this is not the least:  
 the insufficiencie of their Doctrine of faith  
 and repentance: which 2 things be the  
 A 2

## The Epistle.

Canitius in  
Catechis-  
mo:  
Colsterus in  
Enchiridio

Corradus.  
Nauagus  
Loper Sai-  
rus.  
Hallus.  
Grassius, &  
many other

cheise and principall points in Religion, and  
so necessarie that he, who doth not, both  
know and practise them aright, can neuer  
be salued; yet I dare auouch, that the faith &  
repentance of the Romish Church, as they  
are taught by many of the best approued Pa-  
pists, are no better then such a faith, & such  
a repentance as an hypocrite, and a verie re-  
probate may attaine vnto: Indeed (to insist  
upon repentance only) they make many faire  
flourishes, they call it penance, they make it a  
Sacrament, and say it is a boorde that  
saues a man after shipwracke, and write  
great volumnes of it, and of confession,  
and of Cases of conscience, (as you good  
Sir in your owne reading know better then  
I) and yet alas, when all is done, it is but a  
shadow of repentance; And indeed how can  
they teach aright the doctrine of repentance:  
which erre so fowly in setting downe the Iu-  
stice of God, and the vilenes of sin, which 2  
points a man must know, else he will neuer  
repent: but Poperie misconceiuing the Iu-  
stice of God, teaching it not to be infinite in



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as much as it needs not an infinite satisfacti-  
on, and misconceiuing the nature of sin, tea-  
ching euer y sin not to be damnable, nor to  
offend Gods infinite Iustice, erring (I say) in  
these 2; how is it possible they should conceiue  
a right the nature of repentance? by which  
a mā seeth his sins, their foulnes, their punish-  
ment, his own misery by the, confesseth the,  
bewailes the, fearing Gods Iustice, flieth fro  
it, & craues forgiuenes of his mercie, & last-  
ly purposeth, and indeuoureth to leaue them  
all, and to lead a new life. The serious con-  
sideration hereof, hath often made me won-  
der, why many Popish treatises being in some  
sort exhortations to repentance, should be so  
accounted of, as they are by some: for though  
I confesse there are in some of them, good &  
hollesome meditations, and many motiues  
to mortification, and good life; yet would  
I gladly learne of any man but this one  
thing, howe those exhortations can bee  
pitthie, or pourefull, sounde, or any  
way sufficient to mooue a man to Re-  
pentance; when, as not those bookes, nor al

Parsons his  
resolution  
Granaten-  
sis diuerse  
parts.

## The Epistle

Poperie is able to teach a man sufficiently what true repentance is, if any man reply: I will therefore learne the doctrine out of the Protestants bookes, and use the Papists for exhortation only: I then answered, is it not a more compendious, and conuenient, and a lesse scandalous course, to seeke exhortations out of such writers, as do teach the doctrine aright? nay I goe further, and doubt how it is possible to finde a pouresull exhortation to repentance in any Papist, who erreth in the Doctrine: the reason is manifest, because Doctrine is the ground of exhortation: and if the Doctrin be unsound, how can the exhortatio, but be so also: Let vs therefore leaue these muddie puddles, and fet our water at the fountaine, the water of life, at the fountaine of life, I meane the Doctrine of faith, and repentance at the written word of God; and at such mens writings as are grounded therupo, & agreeable therunto. Now, amongst those many instruments of God, who haue laboured with profit in this great point of religion, namely repentance, drawing their doctrine

Bradford  
and many  
other.

## Dedicatorie.

doctrine out of the 2 brests, of the 2 te-  
 staments of Gods booke, I may well say, (to  
 say no more,) that this man of God Maister  
 Perkins deserues to haue his place: whose  
 labours, whilst he liued, and his yet liuing  
 labours, what they deserue, I had rather o-  
 thers should proclame, the I once name; who  
 professe my selfe to be one of those many, who  
 may truely say, that by the grace of God &  
 his good meanes principally, I am that I am:  
 But leauing him in that glorious mansion,  
 which Christ the Lord of the haruest hath pre-  
 pared for him; & now giuen him, I returne  
 to my selfe, and doe humbly praise the Lord  
 of Heauen, who gaue me my time in the Vni-  
 uersitie in those happie dayes, wherein (be-  
 side many other worthy men of God, wherof  
 some are falne asleepe, & some remain aliue  
 vnto this day) this holy mā did spend himself  
 like a Candle, to giue light vnto others: The  
 scope of all his godly indenours was to teach  
 Christ Iesus and him crucified, and to moue  
 all men to repentance, that as our knowledg  
 hath made Poperie ashamed of their igno-  
 rance:

D. Fulke.  
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 many other

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vance: so our holy liues might honour our holy profession. And as repentance was one of the principall ends, both of his continuall preaching and writings; so especially & purposely hath he twise dealt in that argument. First, in his treatise of Repentāce: published 1592. wherein breifely (as his manner was) but soundly, pithily, and feelingly, he layeth downe the true doctrine, & the verie nature of repentance: and after the positive doctrine, he toucheth some of the principall controuersies & difficulties in that doctrine, but afterwards thinking with himselfe, that he had not seriously and forceibly inough, urged so great and necessarie a lesson as repentance is, therefore shortly after, being desired and called to the duty of preaching, in that great, and generall assembly at Sturbridge faire, he thought it a fit time; for this necessarie and generall exhortation to repentance; to the intent, that as we were taught the doctrine of repentāce, in the former treatise; so in these sermons we might be stirred up to the practise of it. And certainly,



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ly, (Good Sir:) I iudge there could haue been no matter, more fit for that assembly, then an exhortation to repentance for as the Audience was great and generall, of all sorts, sexes, ages, and callings of men, and assembled out of many corners of this kingdom: so, is this doctrine general for all: Some doctrines are for Parents, some for Children, some for schollers, some for Tradesmen, some for men, some for women, but repentance is for all: without which, it may be said of all, and euerie one, not one excepted: No Repentance, no saluation.

These Sermons being in my hands: and not deliuered to me from hand to hand, but taken with this hand of mine, from his owne mouth, I thought the worthy for the excellencie, & fit for the generallity of the matter, to bee offered to publike view, I haue also other workes of his in my hands: of all which (being many,) I confesse my selfe, to be but the keeper, of them for the time, taking my selfe bounde to keepe them safely, to the benefit

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benefit of Gods Church, of whose treasure upon earth I make no question, but they are a part: and I hartily desire you (my godly friends) and all other faithfull Christians to sollicite the lord in prayer for me, that I may faithfullly discharge my selfe of that great charge, which in this respect lyeth upon me: and that his grace and blessing may be on me; & all others, who are to be employed in this seruice, wherein (had the Lord so pleased) we could heartily haue wished neuer to haue ben employed: but that his life might haue eased vs of the labour: and that as I begin with this, so I, or some other better able, (which I rather desire) may goe forward, vndertaking the waight of this great burden, and not faint, till he haue made a faithfull account to the Church of God, of all these Jewels deliuered to our trust: and now these the second fruites of my labours, in another mans vineyard, as also all that hereafter do or may follow, I humbly consecrate to the blessed spouse of Christ Iesus, the holy Chruch of God on earth, and namely to the Church  
of

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of England, our beloved Mother, who may reioyce, that she was the Mother of such a soule, who in so few yeares did so much good to the publike cause of religion, as the wickednes of many yeares shall not be able to weare out. But first of all, and especially, I present the same unto you (my very worsh. and Christiā friends) who (I must needs say) are very worthy of it in many respects.

1 For the matter it selfe, which is repentance, my selfe being able to testifie, that you are not hearers, but doers, ripe in knowledg, and rise in the practise of repentance, in so much as I dare from the testimonie of my conscience, and in the name of a Minister pronounce of you, that as you haue heard and known this Doctrin of repentance, so blessed are you, for you do it. And 2. for him, who was the author hereof (whose mouth spake it frō the feeling of his soule, & whose soule is now bound up in the bundle of life:) I know and cannot in good conscience conceile the great delight, you haue alwaies had in the reading of his bookes, the reuerent opinion, you had of him,

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him living, and how beauly and passionately, you tooke his death, and departure: therefore to cheere you up in want of him, I send you here this little booke, his owne child, begotten in his life time, but borne after his death: obserue it well, and you shall find it, not unlike the father, yea, you shall deserue in it the fathers spirit, and it doubts not, but to finde entertainement with them, of whom the father was so well respected.

And for my selfe, I spare to rehearse what interest you haue in me, and all my labours, it is no more then you worthyly deserue, and shall haue in me for euer: you are the fairest flowers in this my garden, which in this place I haue planted for the Lord, or rather God by me for your sake, and two principall pearles in that crown, which I hope for, at the last day frō the Lord my God, whose worde at my mouth you haue receiued with much reuerēce, & with such profit, as if I haue the like successe of my labours in others, I should then neuer haue cause to say, with the Prop. I haue laboured in vaine, & spent my strength, in vaine

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vaine, but my iudgmēt is with the Lord. & my work with my God, & if I knew you not, to be such as take more delight in doing wel, then in hearing of it, I would proue at large, what I haue spoken of you: yet giue me leaue to say that, which without open wrong, I may not conceile; that beside your rare knowledg, & zeale to religion, an<sup>d</sup> other duties of the first table to God himselfe: your charitie and pittie to the needy and distressed Christians, at home and abroad: your mercifull dealing with thē, who are in your power, your beneuolēce to learning, & namely to some in the Vniuersity; do al proclaim to the world those your due praises: which I (well knowing your modesties) do spare once to name: neither, would I haue said thus much, were it not for this cold and barren age, wherin we liue, that so, whē our preaching cannot moue, yet your godly exāples might stir vp. Pardō me therefore I pray you, & think it no wrong to you, which is a benefit to Gods Church: But goe forward in the strength of the Lord your God, & hold on in that hapy course you haue begū, be faithfūl vnto the end, the Lord wil  
giue

Psal. 11. 16,  
Apo. 2. 10,  
1. Thes. 5. 24

giue you the Crowne of life, faithfull is he,  
 which hath promised, who will also do it: pro-  
 ceede (Good Sir) to honour learning in your  
 selfe & others, & religion especially, which  
 is the principall learning; & proceede both  
 of you, to practise religiō in your own persons;  
 & in your family: hold on, to shine before your  
 family, and amongst the people, where you  
 dwell, in zeale & holines: hold on hereby, stil  
 to shæ popery, to stop your enemies mouths,  
 & to honour that holy religion, which you  
 professe to gaine comfort of good conscience  
 to your selues, & assurāce of eternal reward:  
 & lastly to encourage me in those painefull  
 duties which lie vpon me: for I opely professe  
 that your religious zeale & loue of the truth,  
 with many other your good helps, are princi-  
 pal incouragemēts vnto me in my Ministry,  
 & especiall motiues vnto me, to vndertake  
 the charge of publication, of so many of the  
 workes of this holy mā deceased, as may not  
 in better manner be done by others. But I  
 keepe you too long from this holy exhortatiō  
 following, I therefore send you to it, & it to  
 you,



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you, & from you to the Church of God, for I dare not make it to be priuately yours and mine, wherein the whole Church hath interest, as well as we: It was preached in the feild, but it is worthy to be admitted into our hearts: I found it in the open feild, but upon diligent view finding it to be Gods corne & a parcel of his holy & immortal seede, therefore I brought it home, as good Corne deserves: And as it is Gods Corne, so in you I desire all holy Christiāns to lay it up in Gods garners, that is in their harts, & soules.

And thus committing this litle volume to your reading, the matter to your practise: you and yours, to the blessed fauour of that God, whom you serue: and my selfe and my endeouours to your heartie loue, and holy prayers. I take leaue: From my studie.  
August. 7. 1604.

Vours in Christ Iesus, euer assured.


WILLIAM CRASHAUE.





# AN EXHORTATION TO REPENTANCE.

Zophoniah Chap. 2. verse 1. 2.  
*Search your selues, euen search you o Nation, not  
worthy to bee beloued: before the Decree  
come forth, and you be as Chaffe that passeth  
on a day.*



THE Prophet in the first Chapter of this prophecy, rebuketh the *Jews* of three notable crimes, Idolatrie, fraude, and crueltye. In the second he exhortes them to repentance, and withall reproveth some of their speciall finnes. In the three first verses he propoundeth

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poundeth the doctrine of Repentance, and addeth some speaciall reasons to mooue and stirre them vp to the practise of it. In propounding the Doctrine of Repentance, he directs it to two sorts of men. First to the obstinate & impenitent Iewes in the first and second verses. Secondly to the better sort of them, in the third. So that the sume and substance of these two first verses, is a brieue and summarie propounding of the doctrine of Repentance to the obstinate Iewes: ~~In the first and second verses.~~ Let vs come to the wordes which containe in them 5. seuerall points, touching the doctrine of Repentance.

- 1 The duetie to be performed, Search:
- 2 Who must be searched: your selues.
- 3 Who must doe it. The Iewes; who are further discribed to be a nation, not worthy to be beloued of God, thele are in the first verse.
4. In the second verse: the time limiting them, when to repent, *before the decree come*

*come forth*: that is, before God put in execution the iudgements which are alreadie decreed and appointed for the. ¶ A forcible reason vrging them to doe it, that there is a decree against them, which wants nothing but execution, which also shall come vnlesse they repent, whereby they shal be fanned: and if they shall be found to be Chaffe, they shall flye away with the winde of Gods iustice. Of all these points in order;

For the first, the holy Ghost saith; *Search your selues*. The words are commonly reade thus. *Gather your selues*, which, though it be good, for that in repentance a man gathereth himselfe, and all his wits together, which afore were disperfed, & wandred vp & down in vanity: yet I rather allow their trāslatiō\* who read thus. *Search, or fanne your selues*: either of which may stād: because the word in the original doth cōprehēd both significatiōs, & it seemeth that to search, or sift, fits this place; considring

the same manner of speech is afterwards contained in the word *Chasse*: so that the meaning of the Holy Ghost seemeth to bee this: Search, try, and fanne your selues, least you be found light chaffe, and so fly away and bee consumed before the iustice of God.

Concerning this duety of searching, let vs obserue first, that the holy Ghost vrging the Iewes to repent, vseth not the word Repentance, but bids them search themselves: yet meaning, hee, would haue them to repent: giuing vs to vnderstand, that no man can haue true and sound repentance, but hee who hath first of all searched and examined himselfe: and this stands with good reason, for no man can repent, who first of al doth not knowe himself, and his owne wretchednesse. But no man can see into himselfe, nor knowe himselfe, but hee that doth diligently search himselfe: so that the beginning



ning of all grace, is for a man to search and try, and fanne himselfe, that thereby he may knowe what is in himselfe: that so vpon the search, seeing his fearefull and damnable estate, hee may forsake himselfe & his owne waies and turne to the Lord. Thus speaketh the holy Ghost in the heartes of holy men. \* *Let vs search and try our waies: & \* Lament. 3*  
 marke what followeth; and turne againe <sup>40</sup>  
 to the Lord, as though there were no turning againe to the Lord but after a searching of our selues. To this testimonie of the holy Ghost, let vs adde the testimonie of all holy mens consciences, that the first beginning of their turning to the Lord, was a searching of themselves: Let any repentant sinner aske his conscience, and call to minde his first calling and conuersion, and he will remember that the first thing in his repentance was this; that he searched into himselfe, and looked narrowly into his waies, and finding

his waies dangerous, and his case fearefull, did thereupon resolute to take a new course, and turne to the Lord for pardon and mercie, and for grace to enter into more holy, and more comfortable courses.

The man that passeth vpon ridges of Mountains, & sides of hills, or that goeth ouer a narrow bridge, or some dangerous & steepe Rockes, at midnight feareth not, because he seeth no daunger; but bring the same mā, in the morning, and let him see the narrow bridge, hee went ouer in the night, vnder which runnes a violent streame, and a bottomlesse gulfe, and the dangerous Mountaines, and rockes, he passed ouer, and he wil wonder at his owne boldnesse, and shrink for feare to thinke of it, and will by no meanes venter the same way againe: for now he seeth the height of the Mountains; the steepnesse of the Hilles, the cragginesse of the Rockes, the fearefull downfall  
into

into the vallies, and the furious violence of the streame vnderneath, & thereby seeth the extreame danger, which afore he saw not: therefore he wōdreth, & reioyceth, that he hath escaped so great a daunger; and will by no meanes be drawn to goe that way in the day, which hee went most carelesly in the darkenesse of the night, but seeketh another way (though it should bee farre about:) So a sinner in his first estate, which is naturall and corrupt (as we are breade and borne) hath a vaile before his face: so that he seeth nothing.

The wrath of GOD, and the curse due for sinne, Hell, and damnation seeketh to deuoure him, he seeth not yet, although (liuing alwaies in sinne,) he walketh in the very lawes of Hell it selfe: and because he seeth not this fearefull daunger, therefore he refuseth no sin at all, but rusheth securely into all manner

of sinne: the night of impenitencie,  
and the myst. of ignorance so blinding  
his eyes, that he seeth not the narrow  
bridge of this life, from which if he sli-  
deth, he fallēs immediatly into the bot-  
tomlesse pit of Hell.

But when as Gods spirit hath by the  
light of Gods word opened his eyes &  
touched his heart to cōsider his estate,  
when he seeth the fraile bridge of this  
narrow life, and how little a steppe  
there is betwene him and damnation;  
when hee seeth Hell open due for his  
sins, & himselſe in the high way to it:  
synne being the craggy rocke, and  
hell the gaping gulſe vnder it; this life  
beeing the narrow bridge, and dam-  
nation the ſtreame which runneth vn-  
der it: Then hee wondreth at his mi-  
ſerable eſtate, admireth the mercie of  
God in keeping him from falling into  
the bottome of hell, wondreth at  
the presumptuous boldnes of his cor-  
ruption which ſo ſecurely plodded on  
towards

towards destruction, and being ashamed of himselfe, and these his waies, he turnes his heart to the God that saued him from these daungers; and turnes and sets himselfe into more holy courses and more comfortable waies, and confesseth that Ignorance made him bould, and blindnesse made him so presumptuous; but now he seeth the danger, and will by noe meanes goe the same way againe: and thus the searching & seeing into the foulness of sin, and the danger thereof, is the first beginning of repentance & the first step in grace.

This doctrine teacheth vs what faith and repentance is general in the world: All men say, they beleue, and haue repented long agoe; but trie it well, and we shall finde in the bodie of our Nation, but a lippe faith, and a lippe Repentance: for euen when they say so, they are blinde and ignorant of their owne estate, and know not themselues,  
100 but

but presume of themselves: yet, because they are baptized & liue in the church, that therefore they are in Gods fauour, & in verie good estate, when as they neuer yet were reconciled to God, and are so tarre from it, that they neuer yet sawe any sinnes in themselves; whereof they should repent: as a man traueilling in the night, seeth no danger, but plods on without feare: So the most part of our common people, in the night of their ignorance, thinke and presume they loue and feare God, and loue their Neighbour; and that they haue euer done so: Nay, it is the cōmon opinion that a man may doe so by nature, and that he is not worthy to liue, who doth not loue God with all his heart, and beleue in Iesus Christ: But alas poore simple soules, they neuer knew what sinne was, neuer searched nor saw into their owne hearts with the light of Gods law, for if they had, they should haue scene such a Sea of



corruption, that then they would confesse it to bee the hardest thing in the world, to loue God, and to belecue in Christ, and forsake sinne: it is therefore manifest, that they haue not yet begun to belecue or repent, nor haue entered into the first stepe of grace, which leadeth to repentance, for that they haue not learned this lesson, which the Prophet teacheth: that is, to *Search themselves.*

Furthermore, let vs in the second place, obserue better the signification of the word: it signifieth to Search narrowly, as a man would doe for a peece of goulde, or a precious Jewell, which is lost in a great house: Or as a man may search for gould in a Myne of the earth, where is much earth, and but verie little goulde Oare.

Hence we may learne that in true Repentance, and conuerſion, we must not search so, only, as to finde the grosse  
and

and palpable finnes of our liues: but so as we may finde those finnes which the world accounts lesser finnes, and espie our secret faults and priuy corruptions. Some corruptions seeme more neere a kynne to our nature, and therein, men hope to be excused, when they forsake many other greater sins: But a true penitent sinner must search for such, so (as a good Maiestrate searcheth for a lurking Traytour which is coueied into some close and secret corner,) & he must ransacke his hart for such corruptions, as wherein his heart takes speciall delight, and must thinke that no sinne can be so small, but it is too great to be spared, and that euerie sinne great or little, must be searched for, as being all Traytours to Gods Maiestie.

But alas, the practise of the world is farre otherwise, great finnes are little finnes; little finnes are no finnes: Nay, after a little custome, great finnes are also little or nothing, and so at last, men  
make

make no boanes of grosse and grieuous  
sinnes : & for the most part men search  
so superficially, that they scarce finde a-  
ny thing to be sinne; such excuses are  
made, such distinctiōs are deuised, such  
mittigations, such qualifications, such  
colours are cast vpon vpon all sinnes;  
as now vp and downe the world, grosse  
sinnes are called into question, whether  
they be sins or no; and the great trans-  
gressions of the lawe are counted small  
matters, necessarie euils or incōuenien-  
ces tollerated to auoide further euills;  
and what is he counted but a curious  
and a precise foole, which stands vpon  
them. Ignorance after fīue and thirtie  
yeares preaching is counted no sinne,  
blinde deuotion in Gods seruice no sin,  
lippe labour in praying, vaine and cu-  
stomable swearing, mocking of religiō,  
and the professors thereof, no sinne;  
prophaning of the Saboath, contem-  
ning of Preachers, abusing of Parents,  
no sinne; pride in apparell, superfluitie  
in

in meates, beastly and ordinarie drunkenness, fornication, no finnes. Nay, deceites, Cosonages, oppressing, vsurie, notorious briberie, and couetousnes, that mother sinne; these are counted no finnes: these beames are made but moates here in *England*, and they are so minced and carued, or there is some such necessitie of the, or some such other flourish or vernish must be cast vpon the, as that they are little or none at all. Alas, alas, is not that a simple and a silly Search where such blockes as these are, lye vnspied? what are moule-hils, when such Mountaines are not scene. Moates will be little regarded, where such beames are not discerned: but it's cleares that therefore there is no true tryall nor diligent search made: for a true conuert will search his heart for all, and will spare none. He deales in searching his owne heart, as a true iustice of peace in searching for Traytors or Seminarie Priests. He seekes  
not

not superficially, but most exactly, and leaueth neuer a corner vnought, and he thinkes great finnes to be infinite, and little finnes great, and iudgeth no sinne so smale, but that it deserueth the anger of God, and therefore he wonders at the mercie of GOD, which throwes vs not all downe to hell in a moment: and he cryeth out with holy *Ieremie*. *It is the Lords mercie that wee are not consumed*. Away then with this superficial and hypocricall search, where so many finnes are spared and not found out. It is Pharisaicall, for euen so the Pharesey, when he came into the Temple to reckon with God, and to tell what Traytours hee had founde, that is, what finnes, vpon good search he had espied, hee returnes his precept; all is well, hee hath founde neuer a one, but beginnes to thanke God that hee was so good, and was not so ill, nor yet like the Publicane.

The

The world is full of Pharises, not only the popish Church: but euē our church swarms with these superficial searchers, who cannot (because they will not,) finde any finnes to present vnto God. Men thinke in the Countrie, a Church Officer hazards his Oath, if he present all well, and findeth no fault in his parish, to present as punishable to the Ordinarie, for men thinke it vnpossible, that there should be none in a whole parish: then how doth that man hazard his owne soule, who being made overseer and searcher of his heart, finds nothing in it to present to the Lord. For it is not more easie to espie outward & actuall transgressions in a whole Parish, then it is to finde a heape of corruptions in a mans heart, if a man will search into the bottome of it with the light of Gods lawe. Therefore when the Lord comes and keepes his visitation, what shall become of such a man, but to vndergoe the strict and seuerer search



search of the Almighty, because hee  
would not search himselfe. Our bo-  
dies and liues are free from the spanish  
*Inquisition* (which is one of the last  
proppes, which Sathan hath lent the  
Pope, wherewith to vphoulde his de-  
clining kingdome) and the Lord grant  
we may be euer free from it. But in the  
meane time, that might put vs in mind,  
how to deale with our corrupt hearts  
and vnmortified affections, euen to  
erect an *Inquisition* ouer them, to lay in  
waite for them, to search them narrow-  
ly and to vse them roughly: yea, to set  
our hearts vpon the racke of Gods law,  
that so it may confesse the secret wic-  
kednesse of it, for the Papistes doe  
not thinke vs Protestants, grea-  
ter enemies to their superstition,  
then the inwarde corruptions of our  
hearts, are to our saluation: therefore  
it may be a godly pollicie for euerie  
man, euen to erect an *Inquisition* ouer  
his owne heart and conscience, and not

to spare his most secret and deepest sinnes, and such as are neereſt allyed to his owne nature: for that is the true ſearch here commanded by the Prophet, and practiſed by all Godly and holy men; when a man purpoſeth to finde all that are, and to eſpie euen all his ſinnes: for a godly man is neuer ſatiſfied in his ſearch but ſtill, the more he findes, he ſuſpects the more are ſtill behinde: and therefore hee continueth ſearching his owne heart all his life long: Threſore let euerie profeſſor looke to it betwixt GOD and his conſciencie, that hee dallie not with himſelfe in this caſe: for if he doe, then, when God comes with his priuie Search, his hypocrisie ſhall bee diſcouered, and his nakedneſſe ſhall bee layd open in the viewe of men, and Angels: to his eternall confuſion.

Thirdly, *Search*, ſaith the Prophet, but not ſo content; hee forceth

ceeth it againe, *euen Search you*, In thus repeating and vrging this exhortations the holy Ghost giues them, and vs to vnderstande, that the true searching of a mans heart, and life is a duety of a great moment, and speciall necessity: therefore hee leaues it not after once naming it, but inforceth it the second time, as being noe matter of indifferencie: but of meere necessitie, thereby shewing, that it is a principall dutie in repentance, euen the beginning and foundation of all true grace.

And further, it is a meanes also to preuent GODS Iudgements: for when men Search not themselves, then GOD sendes the fier of afflictions, and Crosses to trie and Search them: but, when they Search themselves, then God spareth to Search them by his iudgements.

Now in that this dutie of searching, is both the beginning of all true grace, and the meane to stay Gods iudgements, and therefore is so pithely, and forceable vrged by the holy Ghost, it must teach vs all a necessarie lesson; namely, to make great conscience of searching our selues. First, because God hath so commanded, and we are to make conscience of obedience to euery commandement. Secondly, because thereby wee shall reape two so great commodities, as first, thereby we shall lay a sure foundatiō for the good work of grace in vs, and secondly shall staie the hand of God, and his iudgements from being executed vpon vs. Let vs therefore hearken to this counsaile of the holy ghost, let vs take the fan of the lawe, and therewith search and winnowe our hearts and liues. Our hearts, for secret and hidden corruptions. Our liues, for committing of euill, and omitting of good. Doe with your hearts,

as

as men doe with their Wheate: they will not suffer their Corne to lye longe in the chaffe, least the chaffe hurt it, but commits it to the fanne that the winde may seperate them: So the graces of God in our harts are pure corne, our sinnes and corruptions are chaffe; looke well, and thou shalt finde in thy selfe much chaffe, and but little corne: let not then the Chaffe lye too longe mingled with the Corne, least it corrupte the corne. Let not thy sinnes lye mingled with the grace of God in thee, if thou doe, they will choake it in the end, and so depriue thee of all grace, therefore rippe vp thy heart, and looke into thy life, and when thou hast sinned, enter into thy selfe, aske thy conscience what thou hast done, & be not quiet till thou hast found out thy sin, and the foulness of it: and neuer thinke that thou knowest any thing in Religion, till thou knowest what is in thine owne heart. And what

are thy speciall and Priuieſt corrupti-  
ons, and looke into thy owne faultes,  
not with a partiall eye, but with a  
cenſerious, and a ſtraight iudgement,  
ſpare ſinne in no man, but eſpecially  
condemne it in thy ſelfe.

But alas, theſe times of ours,  
erie out of onother ſtate, for euen  
*Jeremies* caſe is ours: Vvee may  
complaine as hee did, *No man Re-  
pents him of his wickedneſſe, ſaying,  
what haue I donne?* the ſame is the  
ſoare of our people; and the ſicke-  
neſſe of all Nations; that euerie man  
runnes on in his ſins, from ſinne to  
ſinne careleſſly; euen as the barbe  
Horſe into the battaile. But howe  
rare a thinge is it, to finde a man,  
that dayly ſearcheth himſelfe. And  
examines how he liues, and how the  
caſe ſtandeth betwixt God and him-  
ſelfe; and that when hee hath donne  
amiſſe, entreth into the cloſet of his  
heart, and ſtrikes himſelfe vpon the  
breast



breast, and disputes the case with himselfe, saying, what haue I done: O what is this, that I haue donne, against God, against his Church, and against my owne soule.

The want of this, is that, which the Prophet complaines of, in that place not as though it were sufficient thus to doe, in a mans owne conscience: but because it is a good beginning, and step to further grace. For if a man did seriously thus deale with his conscience after his sinne, his conscience would shape him such an answer, and would tell him so roundly, what he had done, that he would take heede, how he did the same againe, and looke more narrowly, and warily to himselfe all the dayes of his life. Seeing therefore it is so necessarie a dutie, let euery one of vs indeuour the practise of it namely, to rippe and ransacke our hearts, and to search our wayes.

Now

Now for your better instruction & furtherance in the performance hereof: you must know that this Search is to be made by the lawe of God, for nothing els, but Gods law can helpe vs, & let vs see that which we must search for: for if we seach by any other meanes, we may seeke and search long enough, ere we finde any thing that will be matter of repentance. Aske the Deuill; hee will tell thee all is well, and that thou art in an excellent estate: and God loues thee, and thou art sure of Heauen: this songe the Deuill alwaise sings for the most part till a man comes to die, for then hee appears in his collours, but tell then, hee laboures to singe, and Lull all men a sleepe in the cradle of securitie: Aske our owne flesh, and our owne hearts and natures; And they will answer, and say, that all is well and safe, and that wee haue beleeued, and loued and feared God all our dayes.

Aske

Aske the world, and men in the world;  
and they will answere, al is wel; & they  
will say further, that thou art a right  
good fellow, and art worth twenty of  
these curious fellowes that stick vpon  
points, and stand vpon circumstances,  
as swearing and drinking, and goodfel-  
lowshippe, and gaming and such other  
nice and circumstanciall points; thus  
will worldly men answere: for thy pro-  
phane course is acceptable to them, be-  
cause thereby thou approvest the same  
in them. Nay, goe further and aske all  
humaine learning in the world, and it  
cannot tell thee what one sinne is, nor  
what it is to offend God: so that there  
remaines onely the lawe of God, the  
light whereof will disclose the darknes  
of our hearts, and the iustice whereof  
will reueale the vnrighteousnesse and  
the peruersnesse of our natures: there-  
fore to the lawe of God must wee flye  
to helpe vs in this Search.

And yet for our better helpe in this  
duety,

dutie, and that there may bee nothing wanting to that soule, that seeketh God, therefore we are further to know, that if we will search our selues by the law profitable, we must marke three rules, the truth whereof vnlesse wee know, acknowledge, and feele; wee shall neuer see our owne estate, nor profit by this search, but plodde on from sinne to sinne, vntill we plunge into hell.

The first Rule is, that euerie man that came from *Adam*, sinned in the sinne of *Adam*: Thou must therefore know, that his sinne in eating the forbidden fruite, was thy sinne; and thou sinnest therein, as well as he (though thou wast then vnborne) and that thou art guiltie of it before God, and must answere for it to Gods iustice: Vnlesse Christ doe it for thee. The reason hereof is, because we are his seede & posteritie, we were thē in his loynes, he was the father of vs al; and was not a priuate

private man as we are now, but a public-like person, the pledge of all mankind, and bare the person of vs all at that time: therefore what he did then, hee did it for himselfe, and for vs: what co-uenant GOD made with him, was made for himselfe and vs: what God promised him, and he to God, he promised for himselfe, and for vs, what he receiued in his Creation, hee receiued for himselfe, and for vs, & what he gained or lost by his fault, he gained and lost for vs, as for himselfe. He lost the fauour of God, and originall puritie: therefore he lost it for all his posteritie: guiltinesse, and Gods anger, and corruption of nature which hee gained, hee got for vs all, as well as for himselfe: If wee doubt of this point, it is prooued by the Apostle: where the holy Ghost saith: *Sin entred by one man, and death by sin: and that sinne went ouer all, and that it went ouer all the, which sinne, dnot in the like transgression with*

*with Adam*(that is, euen our children) who as they are borne, are borne not onely tainted with originall corruption: but guiltie also of *Adams sinne*. This is a most certaine truth(though it seeme strange) for fewe men thinke of it, that euer they shall answere for *Adams sinne*: and therefore men will object, what reason is there that I answer for another mans sinne? I answere, true, if it had beene *Adams sinne* alone: but it was his and thine also: for he was thy father and stode in thy roome: and thou also since thou wast borne, hast confirmed what he did. Now therefore(though not one of many thinkes seriously therof: namely that he should stand guiltie of a sin committed more then five thousand yeares before hee was borne) yet seeing it is most true, both in Scripture and good reason: let euery man therefore subscribe in his conscience to this trueth, and let this be thy first resolution in this Search, that



that thou standest guilty of *Adams* transgression.

The second rule to bee knowne is, that in euery man are all sinnes: more plainly, that in euery man by nature are the seedes of all sins: and that not in the worst, but in the best natured men. make choise of the best man and the greatest sinne, and that worst sin is to be found in that best man. If any doubt of this, let him consider what originall sinne is, namely, a corruption of the powers of our soules; and that not of some, or in part, but of all, and wholly. This corruption hath two parts. First, a want, not of some, but of all good inclinatio, a want of all goodnesse. Secondly, a deprauation and pronenesse not to some, but to all euill: and not a pronenesse onely, but originall sin infuseth into euery mans heart, the seede of all corruption.

Many men stand much vpon their good meaning, and vpright heart, and brag

bragge of a good nature: but they are  
foulely deceiued; for take the Ciuilest  
man vpon the earth, and the seedes of al  
sins in the world are in him by nature:  
to explaine this point fully, obserue the  
two clauses, which I vse.

First, I say not, the practise of all  
sinnes, but the seedes; for all men pra-  
ctise not all sinne: the seedes are in their  
nature, but the practise is restrained,  
sometime by education, sometime by  
good and wholesome lawes, sometime  
the constitution of mens bodies deny  
the practise of some sinnes, sometime  
the Country a man dwels in, or Cal-  
ling a man liues in, keepes him from  
the practise of some sinnes: and al-  
waies a generall and lymiting grace  
of God, restraines the natures of all  
men from running into mayne sinne:  
which hand of God, (if God shoulde  
take away, and leaue euerie man to  
his nature) wee should see that eue-  
rieman would practise any sinne in  
the

the world: yea, euen the greatest sins that euer we heard, to be donne in the world. All men which knowe themselves, know this to be true. And the more a man knowes his owne heart, the more he seeth that his heart is a Sea of all wickednesse: and that it is the mercy and grace of GOD, that hee hath not fallen into the mightiest and most monstrous finnes in the world.

Secondly, I say, by nature. For I know by good education, and by grace it is otherwise, grace rectifieth nature, but that is no thanks to nature: for it is as euill and corrupt still, being seuered from grace: and therefore nature must be fully abolished, afore man come to heauē. And yet (though al this be true) I say not, that sin breaks out in al natures alike, though al natures be alike corrupt: for the course of nature is restrained in some more then others, by the means aforesaid; but this is the truth, that

that whereas some are not so angry, some not so wanton, some not so cruel, some not so couetous, some not so ambitious, &c. as others; that comes not from any goodnesse of nature in them, aboue the other, originally; but from Gods hand, which tempereth, restraineth, and moderateth euery mans nature as he seeth good.

And if God did not thus moderate & reſtaine the natures of men, but ſuffer them to breake out to the full: there would then be no order, but all confuſion in the world: therefore, (as eſpecially for his Churches quietneſſe; ſo alſo for the preſeruatiō of publike peace, and the vpholding of ſocietie in the world betweene man and man ) the Lord holds a hand ouer euerymans nature, and keepes euery one in a certain compaſſe lymited by the wiſdome of his power, which reſtraining hand of his, if the Lord ſhould take away: all ſocieties and common wealths would be

be turned vpside downe, because euery man by the vniuersall corruption of his nature, would breake out into euerie sinne: I end this point, with appealing to the testimonie of the consciences of all men, and especially of the best and holiest men, of whom I would aske this questiō, whether they finde not in their natures an inclination, euen to the fowlest sinnes in the world; if shame, feare, or else the grace of God restrained them not: so that the best men doe know well enough, what a doe, they haue with their corrupt natures, to keepe them within the compasse of Obedience. Nay, I yet adde further, the nature of men, and of all men is so corrupt, since *Adam*: that euen the seede of the sinne against the holy Ghost, and a prones to it, is in the nature of euery man (though not one man amongst many thowlandes doe commit that sinne,) for seeing in that sin, there is a heape or Sea of all sinnes gathe-

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red

red together? he therefore that hath in his nature the seede of all sinnes: hath also the seede of it. And againe, seeing all euill tendes to a perfection, as well as grace doth; what reason therefore is there, but that we may safely thinke, that the Deuill would hale euerie one to that height of sinne: if it were not that the powerfull hand of God prevented him, who will neither suffer wicked men, Nor the Deuill himselfe to bee so wicked as they could, and would be,

The vse of this second Rule, is notable. For in this searching of our selues, it sheweth vs what we are, without all cullors or deceit, and fully discouers vnto vs, the vgliness of our natures: and it may teach vs all howe to thinke and esteeme of our selues, when we heare of *Caines* vnnaturall murther, *Pharaohs* vnnaturall crueltie, *Sodomits* vnnaturall lust, *Achitophle*, diuillish policy, *Senacheribs* horrible blasphemy,  
*Indas,*



*Judas* monstrous treason, *Julians* fearefull Apostocie. When we heare of the fearefull murders, treasons, periuries, sinnes against nature, blasphemies, Apostocies, witchcrafts, & other the horrible sinnes of the worlde: let vs then returne into our selues, and looke homewards, euen into our owne harts, and confesse euerie one, that these should haue beene euen thy sinnes also, if Gods grace had not preuented thee, this will humble thee, and make thee thinke vilely, and basely of thy selfe, and so consequently bring thee to Repentance and true amendment: and the very reason, why men repent not, nor amende their waies, is, because they are Pharisies by nature, and thinke highly of themselves, and of their owne natures, and their naturall inclinations: this will bee a harsh and a strange Doctrine to them, Oh, they haue excellent natures, and they cannot indure such, and such sins, and

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they

they thanke God, they are not as ill as others: but let all such men know, they must cease magnifying nature, and learne to magnifie Gods grace. Let them know, that nature in them, is in the Roote, as much corrupt, as in the worst man in the world, and euerie mans heart is a bottomles fountaine of all sinne; therefore praise not thy nature, but Gods grace and mercie, in giuing thee so good a nature; or rather, so well restraining, and rectifying thy nature; and stay not there, but desire of the Lord, that as hee hath giuen thee a better tépered nature, thē to other mē: so also he would bestow on thee his special and sauing grace: and as he hath kept thee from the fearfull finnes of others (thou being as yll, naturallie, as they) so he would also leade thee into the waye of saluation, which els the best nature in the world, can neuer attaine vnto.

The third rule to be knowne and practised

Etified by him, who will truly search himselfe, is, that euery man borne of *Adam*, is by nature, the childe of wrath, and Gods enimie: this is true of all without exception; High or Low, Rich or Poore, Noble or Simple, borne in the visible Church or without. And further, by being enimie of God, he is therefore borne subiect to Hel, to damnation, and to all other curses: so that looke as a Traytour conuicted; standes thereby in his Princes high displeasure, and is sure of death without speciall pardon: so standes euery man, when he is borne, conuicted of highe treason against God, in his wrath and disfauour; and is in danger of Hell, which is the fulfilling of the wrath of God. Thus *David* confesseth of himselfe. *I was borne in Iniquitie, and in sinne hath my Mother conceiued me:* If in sinne, then in Gods wrath, and vnder the daunger of damnation. If any aske, how, or why this is so. I answere, the truth, as also

the equitie of this third rule depends on the two former: for, because euerie man is borne guiltie of *Adams* great sinne, and also tainted originally with all corruption, and a pronnes to all sin: therefore it followeth in equitie and iustice, that euerie man is borne vnder the wrath and curse of God, This point is a plaine and euident truth: yet men in the world thinke not so, and it is the cause, why men repent not of their sinnes; for most men thinke that by nature, they are in Gods fauour; and therefore they neede not to sue for it in humiliation and repentance; but only liue Ciuily, and do noe open wrong, and all is well: whereas (alas) there is no condemned Traytour, more out of his Princes fauour, nor more sure of death without a pardon, then al we are out of Gods fauour, and sure of damnation, vnles we procure Gods fauour againe, by faith and repentance.

For the better opening of this third  
rule,

rule, and the manifesting of the truth: let vs know further, that the curse of God, vnder the which we are all borne, is threefoulde.

The first, is a bondage vnder Sathan: Its a certaine truth that euerie man as he is borne of his Parents, and till hee repent, is a slaue of Sathan: man or woman, high or low; Sathan is his Lorde and Maister. Hee sittes as iudge in his heart; and in this sence Sathan is the King of the Nations, and God of the world. Men will in wordes defie Sathan, and not name him without defiance, and spitte at him; and yet (alas,) hee is in their hearts: they spit him out of their mouthes, but hee is lower; they should also spitte him out of their hearts, and that is true defiance indeede: for alas, hee lodgeth in thy heart, and there he makes his Throne, and raignes vntill the spirit of regeneration dispossesse him: and till then, no seruant is so subiect to his

Maister, no slaue to his Lord, as is the heart of man by nature vnto Sathan, the Prince of darkenes. Nay, our bondage, is more fearefull, then the slavery of any poore Christian, in the Spaniards, or in the Turkes Gallies: for their bodies are but in bondage, and at command, and vnder punishment: but our best part, our heart, our conscience, our soule it selfe is captiuated vnto him, and vnder his commande, who is the King of crueltie, and confusion, and Lord of Hell, whose commandementes are Iniustice, whose seruice is sinne, and whose hyer is damnation.

The second part of the Curse, is the first death: or the death of the bodie, that is, a seperation of the soule and bodie a sunder for a time, namely, till the last iudgement. This death is duely and iustly the punishment of any one, or the least sinne: therefore, how due and iust a punishment vpon that horrible



rible heape of sinfulness, which is in euery mans nature? and it is a most terrible curse, For it is the very gate of hell, and the downefall to damnation, vnto all men. But vnto such, as by faith and Repentance doe get their death sanctified by the death of Christ: vnto such men indeede it is no curse, but a gracious and glorious blessing, for it is altered by Christ his death. But vnto all men by nature, and which repent not, it is the heauie curse of GODS wrath; and the very downefall into the gulfe of Hell.

The thirde part of the curse, vnder which euery man is borne, is, \* the *Rom. 6. 23.* second death: the death of soule and bodie; which is the eternall want of Gods presens, and the accomplishmēt of his wrath: and an apprehension and feeling of that wrath, seazing on bodie soule and conscience. The first Curse, was a spirituall death; the death of the Soule, The second a temporarie death, the

the death of the bodie. The thirde, is an eternall death, a death both of soule and bodie together; and for ever. This eternall death is the curse of all curses, the miserie of all miseries, and torment of all tormentes: and I shewe it thus. Often when thy tooth acheth, and sometime when thy head acheth, or in the paine of the stone or Collicke, thou wouldest giue all that thou hast in the world to be eased of that paine: Nay, in the extremitie of some fyttts, manie wil wish them-selues euen out of the world: Now, if the paine of one tooth, can so farr distemper minde and bodie, that it cannot be releiued with all the pleasures of this life; O then, what a torment shall that bee? when not one kinde of paine, but the whole viole of Gods wrath shalbe powred, not on one member, but on the whole soule body and conscience, and that not for a time, ynder hope of better: but eternally

nally without hope of release; and that not in this world, where there are comforts, helps and remedies: but in that vgly and darke some place of torments: and that not amongst living men, which might mittigate thy paine, or els bemoane thee, and bewaile it with thee: but with the Deuils, and damned spirits, which will now laugh at thy destruction, and solace themselues in this thy miserie, and will reioyce, as thou didest serue thē in earth, so now in hell to be thy torments. It may bee therefore by the way, good warning and wisdom to vs all, when we feeble the extremitie of some bodily paine, to cōsider with our selues, and say: O then, what sh all be my miserie and torment? if I repent not, when not one member, but soule, bodie, & conscience, shall be racked and tormented in the feeling and apprehension of the anger of the Lord of Hostes.

In these three points, stāds that curse & wrath

wrath of God, vnder which every man is borne. And these doe answere to the three degrees of sinne, which are in vs: for as the two first Rules taught vs, there is in euerie man by nature, till hee repent, a three-fould guiltinesse. First, a guiltinesse of *Adams* sinne. Secondly, the taint of originall, and vniuersal corruption. Thirdly, a pollution by many outrageous actuall finnes. In the first of these, euerie man is equally guiltie. In the second, every man is equally corrupt. But in the Third, every one keepes that compasse, within which the Lord will keepe them.

Now as in our guiltines of *Adams* sin, sin hath his beginning: In Originall sinne, his continuance: in actuall sin, his perfection: So answerable hereunto, the wrath of God (which alwaies standeth opposite to sinne) is begun, in leauing vs by nature to the slauerie of Sathan, is continued by death, and is accomplished in damnation.

And

And now these three Rules; I commend to the carefull and Christian consideration of you all: certifying you from God, that as you can neuer bee saued, vnlesse you repent; nor repent, vnlesse you Search your selues: as here the Prophet biddeth. So that, you can neuer Search yourselues aright, till you be perswaded, and resolved of these three Rules, and of the truth of them all, euen in your hearts and consciences: namely, First, that thou art guilty of *Adams* sin. Secondly, that thou art prone by nature to al euil in the world. Thirdly, that for these, thou art subiect to the wrath of God, and to all the curses of his wrath: but when thou art in heart, and conscience resolved, that these are true, then thou art a fit Scholer, for this lesſon of the Prophet, *Search thy selfe*. For when thou goest, thus prepared vnto this Search, and esteemeſt of thy selfe, as these three Rules haue described thee: then if thou Search into  
thy

thy selfe; thou wilt finde thy selfe; and thy estate to bee such; as will cause thee to repent, returne and take a newe course: therefore, what the Prophet sayde to those *Jewes*, I say vnto you also, my breatheren of this Realme of Englande, who are here nowe gathered together out of so many Countries, and quarters of this Realme: yea, in the name of the same God, I crie vnto you. *Search, O Search your selues*: and thinke it not a matter indifferent, to doe, or not to doe it: but knowe it, that God commaundes you, as euer you will come to saluation: *Search your selues*. And the rather, because by these three Rules, you see how much Chaffe of corruption is in your nature, and what neede therefore it hath to bee Searched into, and fanned by Repenrance. Bee well assured; thou man, whatsoeuer thou art: there is so much Chaffe in thee, that if thou Search not, and



and fanne it not out, thou wilt prooue nothing but Chaffe at the last day, and so be blowne away with the winde of Gods iustice in Hell. Take hould therefore of this exhortation, and deferre it not. Thou wilt not suffer thy Wheate to lye too long in the Chaffe, for feare of hurting it: Is it then safe to suffer the Chaffe of thy finnes and corruptions, to lye canckeringe and rotting in thy heart? Bee sure that, that little portion of grace, which thou attainest vnto, by liuing in the Church, and vnder the Ministrie of the worde of GOD, will be putrified, and cleane corrupted with the Chaffe of thy finnes: therefore againe, and againe, I exhort you to make conscience of this due-tie: Search into your selues, fanne out this Chaffe, this presumption of ours, and high esteeming of our owne nature, and conceites of Gods fauour before wee haue it; that so  
this

this Chaffe being blowne away, the Lord may then bestow vpon vs foundnesse of grace, & the foundation of all goodnes, which is a holy & an humbled heart. *Saluation* is such a building, as the foundation thereof had neede to be sure and strong: Ignorance, blindness, and presumption are no sufficiēt foundations, for such a building: therefore as no man will build a strong house vpon any earth, but will first Search it, least it prooue Sandie, & so ouerthrow all: So a wise Christian will not build his saluation, vpon fancies & conceits, and naturall presumptions: but will Search, and looke into his heart; and finding these to be Sandie, and rotten; and therefore too weake for the foundation of so glorious a building: will refuse them all, and labour to furnish his heart with such sound grace, as whereupon he may trust so weightie a worke, as is the saluation of his soule. *Againe*, if thou wilt stande in the day of triall, then

then Search thy hart betime, & discern  
betwixt Chaffe and Wheate : thou  
seest, that chaffe flyeth away before the  
wind; but good Corne indures the Fan,  
and the furie of the wind : so in the day  
of triall, temptacion, sicknesse, or open  
persecucion, the Chaffe of natural pre-  
sumption, and outward formality in re-  
ligion, will flie away; and it must be the  
penitent, humbled, & beleeuing heart,  
which must then abide it out, and en-  
dure the fan of temptacions and perse-  
cutions.

And to conclude. Let not the De-  
uill deceiue thee, in making thee ima-  
gine or hope to please God, and yet to  
let thy corruptions lye vnseene, and thy  
sinnes vnsearched out, lest thereby thou  
marre all : for thou vhest not to lay vpp  
thy garners, vntil it be purged from the  
Chaffe : so thinke not to store vp any  
sauiing knowledge, or any other grace  
of God in thy heart, vntil the Chaffe of  
vanitie be first blowne away, that so the

E

holy

holy graces of God, may be layd vp in the garners of thy soule. And therefore questionlesse (to speake one worde to touch our common professors, in the verie soare of their soule) all knowledge that is stored vp in these impure and vnserched harts; is euen as Wheat layde vpp in the Chaffe, which is (a thousand to one) sure to be eaten vp by the Chaffe, so that, whē the winnowing time of tryall and persecution comes; I feare, that such men will (for all their knowledge) shrinke aside, and betraie the truth; there knowledge then prouing no better then Chaffe, because it was laid vp in an vnholie heart: If therefore, thou wouldest stand and endure when Poperie, or persecution, or temptations come, if thou wouldest abide the furie of the fanne of temptations: now, then exercise thy heart with the fanne of GODS law, Search and ransacke it, purge out the Chaffe of corruption, and store  
vp

vp knowledge in an holy heart, and a good conscience, and that will abide the violence of all temptations: yea, when God suffers the Deuill to doe with vs, as he did with Peter, to winnow vs like Wheate, to sift and trie vs, as hee did *Iob*, with the furious winde of all his malice: this knowledge will proue Wheate, that will abide the winde, and goulde that will abide the fier: thus glorious will it be in the ende, if wee followe this holy Prophets counsel, & Search our hearts.

*Luk 22.31.*

*And thus much for the first point (namely, the dutie of Searchinge heere commanded, in which wee haue staied the longer, because it is the foundation of all the rest: & this being wel laid, the whole building will goe up the faster,*

Nōw we come to the second general point here laid downe: that is, whome

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must

must we Search? the Prophet answereth; *your selues*, not other mē, but your selues. This Search so vrged and enforced by the Prophet, must not be of other mens hearts and liues, but of our owne: our owne are our charge, and not other mens: and therein is the saying true, which els is most false: *Euerie man for himselfe*; for as euerie soule must bee saued by it selfe: so must it beleue, Repent, and Search it selfe. The dutie thereof here commanded, is, for euerie man that would haue his soule to be saued, to Search it, and reforme it, and leaue others to be searched by themselves. Here the holy Ghost meetes with the common corruption of this world, (and that is,) that men are Eagle dyed, to see into the liues of other men, but to looke into their owne hearts, and liues, they are blinder then Moles: they can see motes in other mens liues, but discern not beames in their owne, whereby



by it comes to passe, that they stumble and fall fowly: for the eyes of most men are set vpon others, and not vpon them selues; and thereupon it is, that an euill man seeing other mē, and not himselfe; thinkes best of himselfe, and worst of other men: but contrariwise, a good man seeing himselfe, and not other men, thinkes worst of himselfe, and better of other men; an euill man looks outward, and iudgeth other men; but a good man lookes homeward and iudgeth himselfe; and in iudging, condemnes himselfe, farre aboue other men: and that because by Searching into his owne heart and wayes, hee knowes that by himselfe, which hee knowes not, by any man of the world besides.

So then we must Search, not other men, but our selues: our owne hearts & our owne liues are our charge, and burthē: the liues of other men cōcerne vs not, being priuate men, further then,

either to follow them being good, or take heede of them being euill: but to Search, or to bee inquisitiue into them, is no dutie commaunded vs, but rather a foule and a base vice forbidden of God. Indeepe Magistrates in their people, Pastours in their congregations, and house-houlders in their families are to Search; but they can Search only for criminall causes, or open actuall sinnes: but this Searching must be of our hearts, which no man can Search, but our selues onely. Few men haue a calling to enquire into other mens liues, but euerie man hath a calling to Search into himselfe: but (alas) men doe farre otherwise, they suffer themselues to rotte in their owne sinnes, and erect an Inquisition ouer other mens liues, and it's to bee scene in dayly experience, that those men, who are the great Searchers and priers into other men, are the greatest neglecters and forgetters of themselves:

selues: And contrariwise they who doe narrowly Search themselves and their owne waies, and looke into the corners of their owne hearts, doe finde so much worke to doe with themselves; that they neuer busie themselves with other men.

And thus much may suffice for that point.

It followeth.

*O Nation not worthy to be beloued.*

The third point: who must Search? the Iewes who are here termed a Nation, not worthy to be beloued: and yet for all that, they are bid to Search themselves, that so vpon their Repentance, they might bee beloued. Where, wee may see the vnspeakable loue of GOD, and his wonderfull mercie offering grace vnto such men, as are altogether vnworthy of it. G O D S children are by nature like other men,

and God finds nothing in them, why to respect them aboue others: but euen of his owne mercy, makes them worthe, who of themselues are not: therefore how worthy is that God, to haue all the loue of our hearts, who loued vs, when we were not worthe to be loued.

*Rom. 3. 2.*

*Psal. 143.*

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But let vs examine more particularly, why God doth call the Iewes a Nation, not worthy to be beloued: I answere, God had blessed them aboue other Nations: He gaue them his Couenant of grace, and thereby made them his people, and comitted to their trust, his holy word and Oracles: \* but he delt not so with other Nations, neither had the heathen knowledge of his lawes. \* Besides all this, they had a better land then others about them, it flowed with Milke, and Honie, (that is, with all commodities, & delights) and though their Countrie was but little; yet themselues so populous,  
and

and so poutefull, that whilest they pleased God, no enimie durst set vp on them: Thus for soule and bodie, they were euerie way a Nation, blessed of GOD, a people beloued of God aboue all others. Nowe, how did this people (thus beloued of their God,) requite this his loue, which they had no more deserued, then any other Nation. Certainly, as they deserued it not afore they had it: so they requited it not, when they had it; but requited this loue of God with sinne, with rebellion, and with disobedience. They tempted him, they prouoked him to wrath, they presumed of his mercie, they prooued a most stubborne & stifnecked people, a froward generatiō: Moses partly saw this in his owne experience, & better discerned it in the spirit of Prophecie: and therefore wondering at this their wickednes, he cryeth out. \* *Doe you thus requite the Lorde: Deut. 32, O foolish people, and unkinde? thus: that*

that is with sinne, and disobedience, which is the only meanes to displease the Lord, and to prouoke him to wrath: for that cause, they are worthily called a foolish and vnkinde people by *Moses*, and here, by the Prophet: *A Nation, not worthy to be beloued*, namely, for their vnthankfulness, and vnkindnes, which was such, as they not only were slacke, and carelesse in performance of such duties as God required: but euen multiplyed their sinnes, and comitted those foule rebellions, which his soule hated.

And amongst many, the Prophet heere in this Chapter, noteth three of their great sinnes; for which they were a Nation not worthy to bee beloued. *Coueteousnesse, Crueltye, and deceite*: all which were the most hainious and intollerable, because they were the sinnes of their Princes, their Rulers, and their Priests; who should haue beene lightes and examples



examples to the rest.

Now, although euerie sinne in it selfe, is of that ill desert, as it is able to cast vs out of GODS fauour, and deprive vs of his loue: yet, be-houlde, here God complaines, not vpon a little cause, but for wonderfull, and exceeding vnthankfulnessse, and vnkindenesse in them: who, of all other should haue loued the Lord.

As a man cares not for harde vsage from him, whom hee esteemes not; but a little vnkindenesse doth greatly grieue a man, from him, who is loued and respected: so is it with the Lorde our GOD \* hee *Psal. 14. 7.* loued not the Gentles, as hee did the Iewes, neither was hee so bountifull vnto them: and therefore, *Acts. 17. ver. 30.* (as we may see)\* though they liued alwayes in ignorance, and continued alwayes in disobedience, yet, the text saith, the time of that ignorance God regarded

regarded not: but when as the Iewes,  
 his owne people, whom he chose out of  
 all people, and bestowed his loue vpon  
 them, and made his Couenante of  
 grace with them, when they became  
 vnkinde, vnthankfull, forgetfull,  
 stubborne, and rebellious, that causeth  
 the Lord euen to complaine of the in-  
 dignitie, and to crie out by *Moses*. *Doe  
 ye thus requite the Lord: O foolish people  
 and vnwise?* And hereby the Prophet,  
*O Nation, not worthy to bee beloued:* and  
 therefore there is no man, but if hee be  
 asked, what he thinkes of this Nation  
 of the Iewes; he will answere, that they  
 are a most vile and wicked people, a  
 froward generation, and that they are  
 worthy to tast deeply, of all Gods  
 plagues, who so farre abused his loue  
 and mercy.

But what, doth this belong to them  
 alone? and is Israell only a Nation not  
 worthie to bee beloued? Nay. I  
 may crie out with as good a cause: *O  
 England,*

Englande, a Nation not worthy to bee beloued. For, GOD hath beene as good a God to vs, as he was to them; and we haue beene as vnkinde a people to him, as they were to him: But that I maybe free from discrediting our Nation; and from defilinge my owne Nest: let vs proue both these points, and lay them open to the view of the world.

I First, therefore the same mercies, and farre greater, haue beene powred and heaped vpon vs: hee hath called vs out of the darkenesse: First, of Heathenisme, and then of Poperie: his Couenant of grace and saluation, hee hath confirmed with vs, his Treasures of his worde and Sacraments, hee hath imparted to vs: his holy worde neuer better Preached, and the mysteries thereof neuer more plainly opened, since the time of the Apostles: and as wee haue Religion, so we haue it vnder a Religious Prince,

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Prince, whereby it comes to passe, that these blessings of saluation, wee ioye not in secret, or by stealth: but we haue it Countenanced by Authoritic; so that Religion is not barely allowed, but even as it were thrust vpon men. Besides all this, we haue a lande also, that floweth with Milke and Honnie, it is plentiful in all good things: wee haue libertie, and peace vnder a peaceable Prince, and the companions of peace: prosperitie, plentie, health, wealth, corne, Woole, gould, siluer, abundance of all things, that may please the heart of man: thus hath God deserued the loue of England,

2 But now *England*, how hast thou requited this kindnesse of the Lorde? certainly euen with a greater measure of vkindnesse: that is, with more and greater finnes then euer *Israell* did: so that, if *Moses* spake true of them: then may our *Moseses* much more truly crie  
out



out against *Englande*, doest thou thus requite the Lord, thou foolish people. And if this Prophet saide of *Israell* for three sinnes: then may it bee saide of *England*, for 300 sinnes (*O Englande*) a Nation not worthie to be beloued: for thou hast multiplied thy transgressions, about theirs of *Israell*; euen as though, thou hadest resolved with thy selfe, the more Gods kindenesse is heaped on thee, the more to multiply thy sinnes against him. For thou *England*, as thou hast required the Lorde with sinnes; so not with a few sinnes or smale sinnes; or sins, which hardly could haue beene prevented: for that had beene a matter of some excuse, or not of so great complaint. But thy sinnes are many, and grievous, and capitall. And which is worst of all, wilfull and affected, euen as though GOD had deserued euill of vs: and that therefore we ought maliciously to requite him:

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If any man make doubt of this, and therefore thinke I speake too hardly of our Church: I will then deale plainly, and particularly, and rippe vp the sores of our Nation, that so they may be healed to the bottome.

The common finnes of *Englande*, wherwith the lord is requited, are these. First, ignorance of Gods will and worship, (I speake not of that compelled ignorance, in many corners of our Land, which is to bee pittied because they want the meanes) but wilfull, and affected ignorance. Men are ignorant, euen because, they will bee ignorant. Meanes of knowledge were neuer so pentifull, and yet neuer more grosse ignorance: is not he wilfully blinde, who will not open his eyes in the Light? and can there bee any darknesse at Nooneday, but it must bee wilfull? but our Nation is darke and blinde in the sunshine of the Gospell: & grossely ignorant, when the Gospell beates

beates their eares, and light shines  
rounde about them; so, as if they closed  
not their eyes, and stopped not their  
eares, they could not, but, both heare &  
see; who would looke for ignorance  
after 35 yeares preaching? and yet, ma-  
ny are as ignorant as euer they were:  
euen as ignorant, as if they had beene  
borne and brought vp vnder Poperie: so  
that our people are as euill as those in  
the dayes of Christ, of whom the holy  
Ghost saith\* *Light is come into the world;*  
*but men loue darkenesse more then light:*  
so knowledge is come into *England*: but  
many Englishmen loue ignorance bet-  
ter then knowledge. Alas, how manie  
thousands haue we in our Church, who  
know no more in Religion, then they  
heare in common talke of all men, and  
which is worse, they thinke it sufficient  
also, and which is worst of all, whereas  
they might haue more, they will not,  
but care not for it.

2 The second maine sin of England,

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is: *Contempt of Christian Religion.* Religion hath ben among vs these fīue and thirtie yeates: but the more it is published, the more it is contemned, and reproched of many; in so much; as there is not the simplest fellow in a Country town, who, although he knows not one point of religiō, yet he can mocke, and scorne such as are more religious then himselfe is: this is one of the moathes of *England*, that eates vp religion, this is greuous in whomsoever, but most intollerable in two sorts of men. First, in them, who are altogether ignorant; that they should mocke they know not what. A pittifull thing to here one, who himselfe cannot giue the meaning of one petition in the Lords prayer, to vpbraide other men, because they are too forward: but it is the worst of all, when men of knowledge, and such as liue ciuilly, & would be counted good Christians; and are indeede of the better sort: yet cannot abide to see other

goe a little before them; but if they doe: presently, they are Hypocrits and dissemblers: Thus, not prophannes, nor wickednesse; but euen Religion it selfe is a byword, a mocking stocke, and matter of reproach: so that in *Englande*, at this day, the man or woman that beginnes to professe religion, and to serue God; must resolve with himselfe to sustaine mocks, & Iniuries, euen as though he liued amonge the enemies of religion, and not amongst professours: and as Religion increaseth and spreadeth it selfe: so doth the number of those mockers: O what a cursed sinne is this? to contemne the greatest fauour, that God can giue vs; that is his holy Religion: for the which, we should rather praise him all the dayes of our liues. All that God can giue a man in this world, is his Gospell: what then can God giue to be regarded, when his Gospell is contemned?

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This sin was neuer amongst the *Iewes*: they indeede regarded it not so as it deserued, but who did euer make a mocke & a scorne of it but *England*? O *England*, how canst thou aunswere this. God sends thee the most pretious Jewell, that he can send to a Nation; & thou scornest it, and them that bring it, and them that receiue it; euen as though it were no blessing, but a curse: so that as Christ saith to the *Iewes*, for which of my good workes doe you stone mee; So may the Lorde say to *England*: I haue giuen thee a fruitfull land, a blessed Prince, gould and siluer, peace and libertie: plentie, and prosperitie: for which of these (O *England*) dost thou contemne my Religion? The least of these deserue loue; but *England* hath a better then all these; that is, his Gospell and word of saluation: and yet, that also is contemned (as being nothing worth) and those which professe it, and those that bring it, and consequently



quently, God himselfe that gaue it . If *England* had no more sinnes but this: this deserues, that it should be said of vs, that we are a Nation vnworthy to be loued aboue all Nations : for some Nations would haue religion, that they might loue it, but they cannot haue it: some haue it, and doe loue it: some haue it, and loue it not : but in noe Nation is it, made a mocking stocke, but in *England*. And where are those men, but in *England*, who (like the dog in the manger) will neither entertaine Religion themselues , nor suffer them that would: let vs in time take heede of this sinne , as a sinne that crieth to God, to reuenge so vile a dishonour don to his Maiestie : neither is there any sin that more certainly foreshewes, and more forceable hastens the remouing of the Gospell from vs. For high time is it to cease louing, where loue procures disdain . And to stay giuing, where gifts are scorned.

There were  
then present  
inhabitan-  
tes of London,  
Torke, Cam-  
bridge, Ox-  
ford, Nor-  
wich, Bri-  
stow, Ips-  
wich, Colche-  
ster, Worce-  
ster, Hull,  
Lin, Man-  
chester.  
Kendall, Co-  
wentry, Not-  
tingham,  
Northampton,  
Bath, Lin-  
colne, Dar-  
by, Leicester  
Chester. New  
castle, and  
of many o-  
ther most po-  
pulous Cities  
and Townes  
of England.

Carrie home this lesse to your great Townes and Citties, where you dwell, \*for in these populous places are these great mockers: for were God hath his professours, the Deuill hath his mockers; and repent betimes of this sin, for hould on in mocking, & be sure that God (who will not be mocked) will remoue his Gospell from you; but if you leaue this sinne, and entertaine the Gospell, (as it worthyly deserues) then be sure of it, God will continue the Gospell, to you, and your posterities after you, in the face of al your enemies round about you.

3 The third common sinne of Englande; is, *Blasphemie*, many waies, but especially in vaine swearinge, false swearing, and forswearing, and the abuse of all the names and tytles of the Lorde God. This sinne is generall, euen ouer the whole land, especially, in Fayres, and Marketes, where men for a little gaine, will not care

care to call the Lord of Hostes to be witnesse to a lye, and the God of truth, to testifie an vntruth. And which is worst of all, Gods holy name is vsed in vaine oathes, and ordinarie talke. when men haue no cause to swere at all: so that, it is most lamentable to see and obserue, that the name of anie man of honour, or worshippe, is vsed more reuerently, and lesse abused, then that fearefull and glorious name: the Lord our God.

4. The fourth generall and great sinne is, *Prophanation of the Saboath.* A common sinne euerie where, and yet so great a sinne, that where it raignes, in that Countrie, congregation, family, man or woman, there is noe feare of God, nor any true grace in them: for the keepinge of the Saboath, is the maintaining, increasing, and publishing of Religion.

5 The first sinne of our Nation, is, *unjust dealing in bargaining betwixt man and man.* How hard is it to finde an honest, simple, plaine dealing man: and that euen in such great assemblies as this is, I feare present experience wil testifie: you are now many thousands gathered together, some to buy, some to sell, some to exchange: Remember, that I haue told you, an honest hearted and plaine dealing man, is hard to finde: therefore labour to approue your selues sincere hearted men: Remember the Counsell of the holy Ghost: \* *Let no man oppresse nor defraude his brother, in bargaining: for the Lord is the auenger of all such things:* These sinnes are generall and vniuersall as a Cancker: And so are the sinnes of the 6. 7, and 8. Commandements (though they be not altogether so cōmon as these be) *Murthers, Adulteries, Vsuries, Briberies, Extorsions, Cousenages,* they are a burthen, vnder which, our earth groanes; and they crie against

Theff: 4: 6:

against vs to Heauen, so that vpon as good or much better cause may it bee said to vs, as to the *Iewes*: *O Nation not worthie to be beloued.*

Looke at the outward face of our Church, at the signes of Gods loue, which are amongst vs, and at Gods dealing with vs; and behould, we are a most beautifull Church, a glorious Nation, a Nation to be admired, and wondred at: but looke at the liues of our ordinarie professors, looke at our sinnes, and at our requiting of Gods loue: and we are a people of *Sodome*, as full of iniquities as they were, whose sinnes are so many, so rife, and so ripe; that at the last they wil euē bring down fier and brimstone, or some other strāg iudgement vpon vs, if repentance doe not preuent it, or the cries and praiers of holy men stay not Gods hands. So, then let vs all here assembled, grant & confesse, that we are a Natiō so far frō being worthie to be beloued, as that

we

we are most worthie to be hated, and to haue all the wrath of God powred vpon vs.

Now then, are we so? and shall we continue so still? Nay, that is the worst, and most wretched of all: then let euerie one of vs learne this dutie; enter into our selues, Search our heartes and lines, that they may lye open to our owne sight, to the confusion of vs in our selues, that in God by repentance wee may be raised vp.

Our sinnes lye open before the face of God, and stincke in his presence, and crie for vengeance: and before the face of Gods Angelles, who bewaile it, and before the face of the Demill, who reioyceth in our confusions: and shall they lye hid only to our selues? Now then, if we would haue them hidde from God, and stoppe the crie, that they make against vs, and keepe them from Sathan, who accuseth



accuseth vs for them : wee must so  
Search our selues, that they may lye  
open to our owne hearts : remember  
thou thy sinnes, and God will forget  
them : lay them open before thy owne  
face, and God will hide them from  
his : write them vp for thy owne selfe,  
and God will blot them out of his re-  
membrance : but if contrariwise, thou  
hideest them : then assure thy selfe, the  
more thou hideest, and burieest them,  
the more open doe they lye in the  
face of GOD : and then what will  
followe, but that they will all be dis-  
closed at the last daye, to thy eter-  
nall confusion . Therefore againe,  
and againe, I exhorthe you in the  
name of GOD : Search your selues,  
finde out your sinnes, confesse them  
to GOD, freely, and ingeniously;  
confesse their desert to bee Hell and  
Damnation, humble your hearts to  
God, crie and call for pardon, as for  
life and death, purpose and promise to  
leauē

leauethem, beginne a new course of life, beleue stedfastly, & doubt not of pardon, and forgiuenesse in the bloud of Christ, continue in that faith, and that new course of life. So may *England* prevent Gods iudgements, and quench that great action of vnkindnes, which God hath against them, and become a Nation as worthy (vpon their faith and Repentance) in Christ to be beloned: as for their peace and prosperitie, they haue beene of all Nations of the earth admired.

*Hitherto, of the third generall points.*

4 The fourth generall point in this exhortation, is the time limited them, when they should Search. *Before the Decree come forth &c.* As though the Prophet should say. *Israell*, repent, before God execute his iudgements on thee. For behold the gracious dealing of God: Man sinneth, his sinnes deserue

deserue plagues: but G O D presently  
 plagueth not, but deferrēs it, he puts a  
 time betwixt the sin and the punishmēt  
 (ordinarily:) this he doth to shew his  
 mercie to mankinde, because that hee  
 would not destroy them, if they would  
 amende. Therefore, after the sinne, he  
 smites not presently, but putteth of his  
 punishment, that in the meane time  
 man may Repent. Here, the Prophet  
 compares the Lord to a mother; for as  
 she conceiues the fruite in her wombe,  
 and beares it a long time, ere she bring  
 it out: so the Lord, after a mans sinnes,  
 or a peoples sinnes, conceiues (that is)  
 ordaines, and decreeth a iudgement for  
 it, but he keepes it vp, and all that while  
 he beares it. But as she, when her time  
 is come, then trauailes and bringes  
 forth: so, when the time that God hath  
 appointed, is come, and stil sinne is not  
 repented of: then his iustice trauailes  
 to be deliuered of that iudgmēt, which  
 mercie hath kept vpp so longe a time.

Thus

Thus the ould world had an hūdred & twentie yeares giuen them for time of Repentance, all that while God was in conceiuing, at last when there sinnes were ripe, and no hope of amende-ment : then G O D trauelled, and brought forth a fearefull byrth, namely the vniuersall floude: to wash away, and take reuenge vpon the vniuersall iniquities of those times. So, many hundreth yeares he gaue vnto the *Iewes*, longe he was in conceiuing their destruction, and oftentimes he had it at the bringing forth, as in the captiuitie of *Babylon*, and vnder *Antiochus*; yet his mercie stayed it: and still hee trauelled longer: and telles them here, by the Prophet, that yet the decree is not come forth, (though it bee conceiued:) but at last when *Israell* would not Repent, but grewe worse, and worse; (as in Christ his time) then he could containe no longer, but trauelled in deede,

deede, and though it be with griefe,  
yet hee hath brought forth: and  
what? a most fearefull byrth, euen  
an vtter desolation of that kingdome  
and Countrie, of their Cittie, and  
Temple, and a dispercion of their Na-  
tion ouer all the World: but as a wo-  
man at last is deliuered with daunger,  
and difficultie, with paine and sor-  
rowe: so the Lord long conceiues, but  
at last bringes forth his iudgementes:  
yet it is with griefe and vnwillingnes,  
and hee is loath(as it were) and much  
agrieued to execute his most iust iudg-  
ments on those, who haue professed his  
name: he often touched the *Iewes* a  
little, and as being vnwilling to smite  
them: hee drue backe his hande a-  
gaine: but at last when their sinnes  
did so increase, and were so stronge,  
that they euen did wringe out, by  
violence his plagues from him, then  
with much bewaylinge of their great  
miseric (as wee may see in Christ,  
weeping

weeping for them,) hee executes his iudgements on them. But as they are long a coming: so, when they come forth, they were the heauier; as a child, the more fulnesse of time it hath, is the greater, the liuelier, and the stronger: so, Gods iudgements, the longer God deferreth them, and is in conceiuing of them, the heauier are they, whē they come: that is manifest in the *Jewes*, once his owne people: for he hath destroyed their land with an irrecoverable destruction, and smitten their posteritie with a blindnesse of minde till this hower, so that to this daye, when the ould Testament is reade, the vayle is ouer their eyes, that they cannot see the light of *Christ Iesus*, but plodde on in fearefull and palpable blindnesse.

This Doctrine hath speciall vse to this our charge, to teach vs to looke to our selues betimes, and trie our owne waies, and turne to the Lord, for wee cannot



cannot tell how farr of his iudgments  
are: in reason they must needs be nere,  
they haue beene so longe deferred, and  
yet beene so iustlie deserued of vs. Cer-  
tainlie God hath longe beene in con-  
ceiuing iudgments and plagues for  
the sinnes of *England*, and often hath  
Gods hand beene vpon vs by warr, fa-  
mine, pestilence, inundations: and yet  
it hath beene puld backe againe; and  
his sword hath beene putt vpp into his  
sheath, and God hath stayed his birth  
euen in the very trauell, and wee haue  
escaped, euen as a man, whose necke  
hath beene vpon the blocke, and the  
axe houlden vppe to stricke: so then,  
yet the daie is not come, yet wee  
haue time; happie we, that euer wee  
saw this day, if now wee haue grace to  
repent, and search our hartes, for then  
we shall stae this iudgement decreed,  
that it shall neuer come forth against  
vs: but if wee deferr to repent, and putt  
of frō daie to day, and lier otting still in

our sinnes: then know and be assured that as the Decree is established, so it must needs come forth; and then, when iudgement is come forth, and the stroke stricken, Repentance is too late: therefore what hee saide to the *Jewes*, I say vnto vs, Search thy selfe O England, (a Nation not worthy to be beloued) before the Decree come forth, which is alreadie past against thee.

Thus much for the fourth point.

5 Now followeth the last point the reason of all. *Why should we Search our selues?* The reason is included in the fourth point: *For there is a Decree come forth against thee.* And though the execution be deferred, and though God be vnwilling to take it out, yet without repentance, it is most certaine, it shall come forth and bee executed at the last. In oneworde, this is the reason. Repent or else certainly God will

will take vengeance: But will mans heart say, is this true? Or rather these be but wordes to feare men, and to keepe them in awe. I aunswere, for the prooffe and experience hereof, neuer goe further, then this place, and present example we haue in hande: the Prophet bids them *Search, Search, and Repent*, els, as certainly, as there was a iudgement conceiued, so certainly it should be executed vpon them: they would not heare, nor Search, nor Repent: but what followed: let all men iudge whether G O D is not true, of his word to them or no: yea, alas, who seeth not that God hath trauelled indeede, and hath brought forth a fearefull iudgement on them, and hath made them for these thousand yeares & a halfe, the gazing stocke, the byword, and the amazement of all the world.

Thus was it threatned to the *Jewes*, and thus it is performed: and

certainly thus hath it been threatned,  
and thus shall it be performed: to thee  
O *England*, except thou prevent the  
Iudgements that is comming: O hap-  
pie *England*, that I may say to thee; it  
is yet but comming. For as for the mi-  
serable *Jewes*: vpon them (alas) it is  
come alreadie: to those poore soules it  
can be said no more more, *Repent before  
the Decree come forth*; for it is now past:  
but thou *England* art happie, for thy  
day is not yet come: yet I may say to  
thee: *Repent before the Decree come forth*,  
and O happie *England*, that thou maist  
heare this word; (*Before*) sounding in  
thine eares. Therefore my beloued bre-  
thren, who are here now assembled out  
almost of euerie corner of this king-  
dome, here my words: and carrie them  
home with you into all Countries. God  
is the same God still, as iust, and as lea-  
lous, as euer hee was; our finnes are as  
ill, nay much viler then the *Jewes* were:  
how can it be then, but that must fall  
to

to vs that fell to them? therefore the zeale of Gods glorie, and my desire of your saluations, make me, that I dare not flatter; but tell you the truth: that is, that out of al questiō, if we Search not our selues, and repent not, there is a generall iudgement in preparing for vs; for certainly the Decree is out, & what can stop the excution of it, but Repentance: God hath long spared, and he hath ben long in trauelling, therefore (though nothing can be said in way of prophesie) I am in my conscience perswaded to feare, and that out of the infallible grounds of the word of God, that a plague, and a iudgement, and that most fearefull, hangs ouer *England*: and that it is already pronounc'd vpon this Nation, and shall bee as certainly executed, without a visible reformation: and because I may seeme to speak somewhat at large, giue me leaue to giue you the reasons inducing me hereunto.

1 First the Gospell hath beene preached these five and thirtie yeares, and is dayly more and more, so that, the light thereof neuer shon more gloriously, since the Primitiue Church: yet for all this, there is a generall ignorance generall of all people, generall of all points, euen as though there were no preaching at all: yea, when poperie was newly banished, there was more knowledge in many, then is now in the body of our Nation: and the more it is preached, the more ignorant are many, the more blinde, and the more hardened (euen as a Stithie the more it is beaten vpon, the harder it is) so they, the more they heare the Gospell, the lesse esteeme they it, & the more they contemne it: and the more God calles, the deaffer they are: and the more they are commanded, the more they disobey. Vee Preachers may crie till our lunges flie out, or bee spent within



within vs,, and men are mooued no more then stones, O alas, what is this, or what can this be: but a fearefull signe of destruction? Will anie man endure alwayes to be mocked, then how longe hath God been mocked? will any man endure to stande knocking continually? If then God hath stooode knocking at our heartes fise and thirtie yeares; is it not now time to be gonne, vnlesse we open presently?

But, if wee will knowe what this argueth, to contemne the Gospell, and not to Repent, when the worde is so abundently preached: (reade\*) *Ely* had wicked sonnes. He spake vnto them, and gaue them godly counsaile, but they harkened not to the voyce of their Father, but will some say, that is no great matter, nor to heare there father is a common thinge: but marke what followeth. They would not heare their

*1. Sam. 2. 13.*

Father, because the Lord would destroy them: a fearefull thing. Euen so is it with a Nation, or a people: are they taught, and are they worse, and worse take heede: If *Elyes* sonnes obey not, it is, because God will destroy them. If therefore *Ely*, and many *Elyes* haue spoken to *England*, and *England* heares not, *England* obeyeth not, *England* repents not; take heede the Lord in heauen say not, *England* will not heare the voyce of my Prophets, because I will destroy it. Let no man say, we take vpon vs to propheticie: we only giue warning, and shew the danger by example of the like.

My second reason is this. One iudgment executed; and not working Repentance, is alwaies a fore-runner of another, that rule is certaine, and an euident truth, and needs no prouing. Now, we haue beene visited with Famines, Earthquakes, pestilences, inundations, Thüder, & Lightning in Winter

ter, and most strange and vnseasonable whether: but alas, all these haue taken no effect: where is the humiliation, repentance & reformation which they haue wrought? therefore it must needs be, there remaines behind a greater iudgement. Men may be so madde to thinke these to be ordinarie things, and to come by course of nature, and ordinarie causes: but certainly, they are the shaking of the Rodde. And forerunners of a greater iudgement; vntill Repentance cutte of their course. For looke as one cloud followeth another, till the Sun consume them: so one iudgement hastens after another, and repētance only is the Sun which must dispell them,

3 Thirdly, it stands with the iustice of God, according as he hath reuealed it in the Scriptures, especially, \*out of the whole Chapter, it must needs be gathered as a Rule. *I will curse* <sup>Dent. 28:</sup> *that people which breake my lawes: now we*  
may

may not deny but this land of ours, is for abundance of sinne, a people of *Sodome*. All kinde of finnes, in all estates of men rage and raigne euerie day more and more: therefore I conclude that vnlesse we repent, and so dissolue this cloud of iudgements, that hangs ouer our heades; it cannot be, but a most fearefull tempest is to come at the last, and when it is come, it will be too late to wish we had done it. Therefore in the bowels of Christ Iesus: Let this bee to intreat and exhort you all, to Search and looke into your selues, that so Repenting and changing your wayes, you may gett the sword againe into his sheath, which is alreadie drawne out, but yet hath not stricken home, & may quench the wrath which is alreadie kindled, but yet burnes not out: as it will doe, if by repentance we quench it not: and doe this euerie one, as you tender the saluation of your owne soules, and the  
con-

continuance of the Gospell to this glorious Nation, and the peace & prosperous state of this Church and common wealth. For let men make, what causes they will, it is certainly sinfulness that ouerturnes kingdomes, and changeth states, as all these kingdomes and states haue felt, who haue continued finally to contemne the Gospell.

It followeth:

*And you be as Chaffe, that passeth on a day:*

The Prophet proceedeth and describeth more plainely, the manner and state of that plague, which God will sende vpon them: the meaning was partly opened before, to bee in effect thus much, Search your selues, least God take his fanne and trie you, because you would not try your selues, & finding you vpon the trial, not found wheat, but light chaffe: blow you to hel with the wind of his wrath; the *Metaphor* which,

which the Prophet vsueth is this, he compares the Lord to a husband man, great and rich, the whole world is his cornfield: seuerall Nations, (as this of ours for one,) are his heapes of Come: but these heapes of Come be full of Chaffe, that is, these particular Churches, are full of hypocrites: now a wise husbandman letteth Come and chaffe lye together no longer, then till the winde doth blow, and then he appoints his fanning time to seuer his come from his chaffe, and to blow away his chaffe, and lay vp his come: so God, the great and wise husbandmā, will not let the chaffe lye for euer amongst the Whear, hee hath therefore appointed his fanning times, when to blow the Chaffe into Hell, & to gather his Whear into heauenly garners.

I Now Gods winnowing times are two; the one is at the last day, after this life, and that is Gods great winnowing day of all his Come (that is of all men)

when



When the bad shall be seuered from the good for euer, neuer to be mingled againe with them, but by the strong and pourefull fanne of his last and finall iudgement to be blowne into Hell: the winde of whose wrath, at that day shall be stronger to blow them all away, then all the winde in the world to blowe away one handfull of light Chaffe.

2 Gods other fanning time, is in this world, and that is also double. The one is, when the worde is preached; the preaching of the word is one of Gods fannes. For when the Gospell is preached to a Nation or congregation, it fannes them, and tries them, and purgeth them, and so seuers them, that a man may see a manifest difference of the chaffe and the Wheate (that is) of the godly man, and the wicked man: this preaching of the Gospell, doth *Iohn* the Baptist, expressely call a fanne, \* where the holy Ghost pursueth

eth this whole *Metaphor* most plainly speaking of *Christ*, he saith, *Whose fanne is in his hand, and he will thoroughly purge his floore, and gather his wheat into his garner, but the Chaffe he will burne with fier unquenchable*, the winde of this fanne of the word preached is so stronge, as that it seuers the Chaffe from the Wheate, that is, good professours from hypocrits in the visible Church, and blowes so strongly vpon the wicked, that it brings them to the beginning of Hell euen in this world, for it so worketh vpon the conscience, as if it cannot conuert them, it strikes them with feare, terror and torment, either in life or at death, which torment of conscience is the verie flashes of hell fier.

But, when this first fanne of the word will not serue to bring men to repentance, (for the word preached, doth not confound a man actually, but only pronounce the sentence, & therby strike the

the conscience) then God hath another fanne, and that is the fanne of his iudgments: and that fanning or winnowing time is, when he executes his vengeance and his iudgements on a Nation: this is his latter fanne, when the first will not preuaile, this is his pourefull and strong fan driuen about with the winde of his wrath. this fanne went ouer the ould world, and swept them all awaie, and went ouer the Nation of the *Iewes*, and wee see they are no more.

1 These three fannes of God make a threefold seperation of the Chaffe from the Weate, that is, of the wicked from the elect: with the fanne of his word which is pourefull, he seuers them in affection, and disposition, and makes a distinction of them, so, as generally the Wheate is knowen to be Vheat, and Chaffe discerned to be chaff by the preaching of the word: but though the tare be known to be tare, yet  
both

both growe together, so that the word onelie seuers them in affection, and sets seuerall notes of distinction vpon them both.

2 But then the second fanne of his Iudgements is more violent, for thereby, he seuereth them a sunder in soule, gathering the godly men, as his Wheat into the heauens, & blowing the soules of the wicked into Hell: but yet the bodies of them both lye together, as partakers of the same iudgement; so subiect to the same corruption, and are all lodged in the same graue of the earth, and death hath like dominion ouer them all.

3 But afterwards at the last day, at Gods great haruest, and great winnowing time, he then with the winde of his power, seuereth them a sunder in soule and bodie. Wheat from the Chaffe, sheepe from the Goates, and seperateth them, neuer to be mingled againe for euer and euer: and then with the winde  
of

of his wrath, he blowes the chaffe into fier vnquenchable, and with his louing fauoure gathereth his wheat into the euerlasting and glorious garner of heauen.

So then the first seuereth them in affection. The second in soule for a time. The third actuallie in soule and bodie for euer and euer.

Now of these three winnowing times, the holie ghost speaketh here properly of the second; namelie the fanne of his iudgments: so that, the meaning of the metaphor is this: search your selues and repent betimes, least god come vpon you with some feareful iudgmēt; because you haue so long contemned the fann of his word, and finding you too light to abide the triall, doe take you awaie in that iudgment, and cast you into hell: for as sure as the fanne of the word hath made difference of you, which are chaffe and which are wheate, so sure shall the fan of his iudgments

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ments

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ments

ments blow away the Chaffe to hell  
and damnation.

Thus much for the meaning.

Now for the vse, for vs in *England*, the  
case stands thus: Our Church doubtles  
is Gods corne field, & we are the corne  
heape of God: and those *Brownistes* and  
*Sectaries* are blinde and besotted, who  
cannot see, that the Church of *England*  
is a goodly heape of corne: but withall,  
we must cōfesse, we are ful of chaffe: that  
is, of prophane, and vicked hypocrits,  
whose hearts, and minds abounde in  
sinnes and rebellions: and many of  
our best professours are also too full of  
chaffe (that is) of corruptions, and doe  
giue themselves too much libertie in  
many sinnes: but alas, the pure wheat,  
how thin is it scattered? howe harde  
to find a man (at least a familie) which  
dedicate themselves to the Lord in ho-  
ly and sincere obedience, and labour  
to make conscience of all sinnes: now  
therefore, seeing wee are Gods corne  
field,

field, and we haue some pure Wheat amongst much Chaffe, therefore God will winnow vs, to find out the Corne; if he haue but one corne of Wheat in a handfull of chaffe, but one good man of many, he will stirre all the heape for those few cornes, he will not care to blow all the chaffe to hell, to finde out those few cornes of wheat, to lay the vp in heauen: so that out of all question, *England* being so ful of chaffe must look to be winnowed.

Now for the first Fanne of his word, it hath beene vled in this land these fīue and thirtie yeares, and that as pourefully, and as plentifully as any where in the worlde, and yet (alas) many are more Godlesse, more ignorant, more prophane then euer they were, yea, wickednesse growveth, and the Chaffe increaseth aboute the Wheat: bee sure therefore, that God vwill bringe his second Fan vpon vs; because vve vwill not suffer

the first and the milde and gentle fanne  
of his word to try & search vs: therefore  
he will bringe the tearfull fanne of his  
iudgmenes, and with it, he will blow  
soule & bodie into hell, with those our  
finnes & corruptions, which we would  
not suffer the fan of gods word to blow  
from vs. The first hath so long blown in  
vaine, that the second must needs come  
vpō vs, & it hath already begun to blow:  
three or foure blasts haue blowne ouer  
vs; famine, pestilence, earthquakes, fier,  
water, wind, these haue so blown some  
of vs\* that they haue takē away a great  
number of vs. For vs that remaine, this  
only remaines, that we strengthen our  
selues by grace, to be able to stande a-  
gainst the next blast, for come it will,  
and when it comes, no wealth, nor  
worldly thing can inable vs to endure  
it, only faith and repentance, and the  
grace of God wil stād at that day. Now  
therefore, in that so feareful a fanning a-  
bideth vs: seeing it is so nere (as appea-  
reth

*In the plague  
at London  
sheir died  
some weekes  
almost 2000  
a weeke.*

reth by the blasts already past ouer vs,  
which are nothing but the forerunners  
of a greater tēpest:) what should be our  
care (except we care not to be blowne  
bodie and soule into hell) but to labour  
to eschew this fearefull fanne of Gods  
wrath: or at least, if it come vpon vs, that  
it may not blow vs to hell, but hasten vs  
to heauen. If thy heart bee touched to  
aske, how this may be: I answere thee,  
only to follow the Prophets aduice, in  
this place by Searching and trying our  
selues. The way to escape Gods triall,  
is to try thy selfe: and to escape Gods  
iudgement, to be a iudge to thine own  
soule: and so the way to escape the fear-  
full fan of God, is to fanne thine owne  
heart by the law of God. For whomso-  
euer the first fanne (that is the word of  
God) doth worke vpon: these men are  
neuer blowen away with the fanne of  
Gods iudgmēts. O thē, entertaine the  
word of God into thy hart, submit thy  
soule vnto it, let it peirce, & trie, & ran-

sacke thy heart, and lay before thee thy  
wretched estate by thy sinnes, and whe  
thou seest thy nakednesse and miserie:  
confesse it, bewayle it, be humbled for  
it, cry and call for mercie and forgiue-  
nesse; pray against thy speciall sinnes,  
strive to purge the out as the poyson of  
thy soule, craue grace fro God against  
all thy sinnes: and if thou seest any sins  
more welcome to thy nature, more  
deere vnto thee, and which more pre-  
vaile against thee, then others doe: pray  
against these sinnes, and strive against  
them aboue all; and endeavour, that by  
the fanne of Gods word, they may bee  
blowne away from thee. When thou  
hast done this, then marke, what will  
come of it; when thou hast fanned thy  
selfe: God will not fanne thee; but  
when the Fanne of his iudgement  
comes, and bloweth so strongly vpon  
the wicked: then the Lorde finding  
thee alreadie fanned, and clensted  
by his word, will spare thee, and his  
iudge.



iudgement shall either blowe ouer thee, and passe by thee vntouched (as ouer *Lot*, in the destruction of *Sodom*) or els shall Fanne out all thy corruptions, and blow thee vp to Heauen, to be laid vp as pure Wheat in the Heauenly garners, and mansions of glorie, which Christ ascended to prepare for thee. Now then amongst those manie businesse, with which this world doth comber euerie one of vs (al which shal perish with the world it selfe) let vs good breatheren, spare some time for this geeat businesse. *Martha* may be combred about many things, but this is that one thing, which is necessarie: therefore vwhatsoever is done, let not this be vndonne. Once a day put thy selfe and thy life vnder the fanne of Gods lavve, trie thy selfe vwhat thou art, and thy life, howe thou liuest. Once a day keepe a Court in thy conscience, call thy thoughtes, thy vvords, and thy deedes to their triall:

let the ten commandments passe vpo  
them, and thy sinnes and corruptions  
which thou findest to be Chasse, blow  
them away by repentāce, so shalt thou  
remaine pure and cleane wheat, fit for  
the house and Church of God in this  
world, and for his kingdome in heauen.  
But, if we will not doe this, then alas,  
what will follow? my heart griueth  
to vtter it, but I must, vnlesse I should  
be a false prophet: And therefore I wil.  
our long peace, plentie, and ease, haue  
bread great sinnes, so great that they  
reach to heauen, and prouoke Gods  
Maiestie to his face, and so strong, that  
they will violently drawe downe iudg-  
ments from God vpon vs, which when  
they come; they will be so pourefull,  
and so violent, that they will blow vs a-  
way like chaffe, and bring this king-  
dome to some miserable ruine. O there-  
fore how happie are wee, if we can en-  
tertaine this Doctrine, and practise it:  
for in so doing, we shall preuent Gods  
iudge-

iudgements, wee shall continue the  
Gospell to this land, and preserue this  
glorious Nation from being destroyed  
or dispeopled, by some fearefull iudge-  
ment.

Beloued: you come hyther to  
this place, purposely to buy and sell, &  
thereby, to better your estates in this  
world, how happie then are you, if be-  
sides the good markets, you make for  
your bodies and estates, you learne also  
how to make your selues abide the tri-  
all of Gods iudgements, and how to be  
made pure Corne, fit to replenish the  
garners of heauen, & how to continue  
Gods fauour and the Gospell to this  
Nation. If thou goe away with this le-  
sson, thou hast a Iewell more worth the  
if thou shouldest goe home possessed of  
all the huge riches of this Faire; you cal  
this & such like times, Faire times: but  
if thou learne this lesson right, the thou  
maist say, that this was the fairest day in  
deede, that euer shon vpon thee, since  
thou

thou wast borne. This pretious Iewell  
which I haue spoken of all this while,  
I here offer vnto thee. Euerie one  
brings hither some-thing to be soulede,  
this is the merchandise that I bring and  
set to sale vnto you: what euer commo-  
ditie any of you bring, it is from some  
quarter of this land, but all is from the  
earth: but this that I bring, it is from  
heauen: and all the earth cannot yeeld  
it: and as it is from heauen, so it is of a  
heauenly vertue, and will worke that,  
which all the wealth in this Faire is not  
able to doe: therefore cast not, to buy  
the basest; and let passe the best of all;  
and neuer alledge that it is aboute thy  
compasse, and being a Iewell, it is too  
deere and costly for thee: for I offer it  
freely vnto you, and to euerie one of  
you, \* I pronounce vnto you, from the  
Lord, that here this blessed doctrine is  
offered vnto you all, in his name, freely;  
and that you may buy it without mo-  
ny. Happie is that day when thou  
com

*Esa, 55.*

comming so farre to buy things for thy  
 bodie, and payes so deere for them, dost  
 meete with so pretious a lewel, the ver-  
 tue whereof, is to saue thy soule, and  
 payest nothing for it. Thou maiest  
 hereafter reioyce & say: I went to buy  
 & sell, & to helpe my body; but I haue  
 also learned to saue my soule. I wēt thy-  
 ther to helpe to maintaine my owne e-  
 state: but I haue learned to helpe to  
 maintaine *England* in prosperitie: for  
 assuredly, if we would al of vs learn this  
 lesson, and practise it, wee might assure  
 our selues of the glorious prosperity of  
*England*, to continue frō generation to  
 generation: wheras alas, if we continue  
 and goe forward in our sins, & impeni-  
 tency, it is greatly to be feared, that nei-  
 ther the Gospell, nor this peace, will  
 reach to our posterities. Therefore now  
 to make an end: I once againe: & lastly,  
 cōmend this doctrin to you al, & euery  
 one of you (for this marchandise that I  
 bring, is of that nature, that thogh some  
 take

take it, yet there is also inough for eu-  
rie one) & I commend it vnto you, euen  
from the very mouth of God himselfe:  
thinke of it I charge thee, as euer thou  
lookest to appeare before the face of  
Christ Iesus the great iudge, at the last  
day; and if thou wouldest escape the ri-  
gour of that iudgment, enter now into  
iudgement with thy selfe, & search thy  
selfe: if thou now wilt not receaue this  
doctrine, then shal it at the last day be a  
bill of Enditement against thee: for if it  
saue thee not, it shall condemne thee,  
thinke of it therfore seriously, as a mat-  
ter that concernes thy soule and bodie:  
yea, and thy posteritie, and this whole  
Realme, all which shal smart for it, if we  
repent not. And if the bodie of our  
people, & those, whose harts are wedded  
to this world, wil not entertain this do-  
ctrine: then I turne vnto you amongst  
vs that feare the Lord, and to you I di-  
rect my last warning, Search, O search,  
and trie your hearts and liues, renewe  
and



and reuiue your faith and repentance,  
that if iudgements doe come and blow  
vpon this Natiō, & driue the Gospel frō  
it, and it to hell: that yet you may haue  
a testimonie to your consciences, that  
you did not pull down this general ca-  
lamitie, but for your parts laboured to  
haue preuented it, by your earnest pray-  
ers and heartie repentance: that so, the  
posteritie ensuing, may not curse you,  
but speake reuerently of you, and praise  
God for you, and vvish that al had don  
as you did; for then had they inioyed  
this goodly land, and all Gods blessings  
vvith it, as vve there forefathers did be-  
fore thē: & so shal our nams not rot, but  
flourish amōgst the posterities to come,  
which shal be partakers of the desolatiō:  
And vvhen we haue reneved our repē-  
tance, let vs then euery one of vs, deale  
vvith the Lord by earnest praier for this  
Church and Nation, that the Lorde  
vvould shew his mercy vpon it, & con-  
tinue vnto it this peace and the Gospel,  
it

Eze. 14. 13.  
14.

it is nothing with the Lorde to doe it, his pouretull hand is not shortened, he can continue our peace, when the *Papists* looke for hurliburlies, he can continue the Gospell, when they hope to set vp their *Idolatrie* againe: let vs therefore apply the Lord vvith our prayers, and vvith *Moses* set our selues in the breach, and pray for the ignorances of the multitude, and bevvaille their sins, vvho bevvaille not their ovvne, \* So did *Noah*, *Daniel* and *Iob* in their ages, and prayed for the people in generall calamities: Let vs all be *Noahs*, *Daniels*, and *Iobs* in our generations, if vve doe thus: \* then vvhen Iudgeméts come, vve shal either turne them avway from our Nation, or at the least vve shall deliuer our owne soules.

Let vs novv tourne to the Lorde in prayer, and because it cannot be hoped, but that this our generall sinfulness must needs end with some heavy Iudgment: let vs desire the Lord still to defer

fer our deserued punishments, and still  
to spare vs, and to giue vs time and lea-  
sure to repent: that so, we entering into  
our selues, and searching our hearts, &  
rourning to the Lord: we may turne a-  
way his Imminent iudgemēts, and that  
when his wrath doth burne out indeed,  
we may then be counted worthie in  
Christ, to escape those things which  
must needes come vpon the world.  
Amen.

WILLIAM PERKINS.

*Lament: 3.*

*Let vs Search and try our waies, and  
turne againe to the Lord.*

*Trin-vni Deo gloria:*

*FINIS.*

